

THE
METHODIST MAGAZINE.

FOR MAY, 1819.



Divinity.

ON THE STUDY OF DIVINITY.—SKETCH OF THE FOLLOWING DESIGN.—IMPORTANCE OF A RIGHT KNOWLEDGE OF MAN.

Extracted from a late Author.

THOUGH *Theology* is a science, and must be studied, to be understood: Though it is the noblest of all Sciences, whether we consider its object or its end; and one to which all others have been taught to serve as handmaids and assistants: yet we see it unhappily much neglected in our *Public Education*; and as an elegant Latin Writer, well skilled in his subject, observes, too little regarded by, too little inculcated on, the professed candidates for the sacred function. From this fountain evidently flows that ignorance of divine things discernible in many, who have assumed the arduous office of instructing their fellow mortals: Who rush, raw, and undisciplined from the rostrum to the pulpit: and vent wild and indigested harangues, to their own great discredit, and the sore vexation and disappointment of their hearers.

As such an omission in our public seminaries, is rather the *misfortune*, than the fault of young men; they deserve our pity, and not our contempt. And it should give us pleasure, while we lament the evil, at the same time to remark that, this notwithstanding, some able and excellent divines have extricated themselves from the inconveniences of their education: and superior to all the difficulties and improprieties of their *academic* instructions, have shone, in all times, as ornaments of the Religion which they profess, and of the Church or Community to which they minister.

Another source of evil to *Theology*, is that strange but universal contempt, which hath been thrown on *systems*; and on the study of divinity in a *systematical* way. This arose from the

dry and improper attention given to systems in a former age : A blind deference to which, is doubtless attended with many ill effects. And generally, the abuse of a thing, though excellent in itself, and meriting high commendation, tends to the disgrace, and sometimes to the utter disuse of the thing itself. This hath happened with systems of divinity. Perhaps we may add further, that the *inelegance* and *crudeness* of many of those systems, not to mention their party attachments, co-operated to their contempt and rejection.

It is certain, however, that if we desire to be adepts in *Theology*, the regular and the proper way is to study it *systematically* :—Not with an implicit and mean deference to the sentiments of others, remembering always, that the *Scriptures* are the only infallible directors of our faith ;—but pursuing a general and well connected plan ; and gaining a thorough acquaintance with the whole christian *fabric*, before we commence delineators of its architecture, or attempt to point out its symmetry and beauties.

Upon these considerations, it is determined, in the further progress of this Publication, to pursue a general plan : Not with the fond hope, that we shall be able to rectify the evils, whereof we complain ; but rather with a view to point out some leading principles, which may serve as general hints or notices to the students in that sacred science : and which may give a *sketch*, however imperfect, for others to improve and finish.

We propose, first, to view that which is nearest to us ;—to consider *Man*, or human nature, as we read it in our own breasts, as we see it, *within* or *without*. And having gained some knowledge of our state, we design to survey the several doctrines, of Philosophers and others ;—to examine their pretensions ;—to search after the true Religion ;—and to that end to weigh the *evidences* in behalf of the Jewish and of the Christian. This done, we will endeavour to delineate all the great doctrines of the latter ;—to explain its sublime morals ;—to enforce its solemn function ;—and to omit nothing, which may tend to establish our faith, confirm our hope, and animate our love.

We choose to begin with a Survey of *Man*, because upon the right knowledge of human nature depends the right knowledge of Religion. *Know thyself*, was an advice full of wisdom, considered in every respect. And indeed the Christian Religion is so perfectly connected with this knowledge, that while strangers to it, we must be strangers to the high and important doctrines of that Religion. Nay, the whole dispute between *Christians* and *Deists* lies here : The one asserts *Man* to be in a state, whence particular *wants* and *duties* arise : The other asserts him to be in a different state, as free from those *wants*, as of consequence he is from the obligation of those *duties*. So that

on this hinge the whole controversy may well be said to turn, and therefore of high importance it is, truly and perfectly to understand the present nature and condition of *Man*.

“The difference (says a late Lord Bishop of London,) between a true *Deist* and a *Christian*, arises from the doctrine that *Christ came to save sinners*. They both equally believe the Being and Providence of God: And the obligations of Morality are equally admitted on both sides. The necessity of a virtuous life, in obedience to these obligations, is no matter of dispute: At least there is no reason why it should be matter of dispute between them. The *Deist* has no room to doubt in this case: for he has no other hope than in his obedience, which of necessity therefore must be so perfect, as to render him acceptable in the sight of his equitable Judge; And if the *Christian* builds so far on other hopes, as to neglect the weighty matters of the law, he deceives himself, and abuses the Gospel of his Saviour.

But then in other respects they differ widely: The *Deist* reckons himself and the rest of mankind, to be in that state of *nature* in which God created them, and therefore capable of obtaining by the present powers of nature, the end designed by God for man: in consequence of this, as he owns the duty of obeying God, so in right of his obedience, he claims his favour and protection. The *Christian* is persuaded, that man has fallen from the state of *innocence* in which he was created; that being a *sinner*, he has no claim upon God by his obedience, but stands in need of pardon: And that being now weak, through sin, he stands in need of grace and assistance to enable him to perform the conditions on which the pardon of God is suspended.” And he believes that God has indeed offered pardon to mankind, and reconciliation, being thereunto moved by the obedience and the sufferings of Jesus Christ his Son: And that he hath promised, and will surely give his grace and assistance to all that sincerely ask it, to enable them to repent and believe the Gospel in order to their forgiveness.

It is obvious to remark from hence, that nothing can be more opposite than the Religion of a *Christian* and that of a *Deist*; since the blessings and privileges which the former estimates at the highest rate, and values as his greatest happiness, are considered by the latter as mere delusions and non-entities: as vanities, which have no existence; or could bear no price, if they did really exist. And this essential difference is founded on the different sentiments they embrace, with regard to *Man*, his present state, and true condition. For undoubtedly the doctrines of salvation by Christ, of pardon, repentance, reconciliation, and faith, are the veriest contradictions and absurdities, supposing *Man* to be in a state of primitive innocence, unstained

by guilt, and uncorrupted by vice. But, supposing Man to be in the contrary state, then miserable indeed must be the hope of the Deist and Unbeliever in *Redemption*. Since no doctrine but that of Redemption can comfort the desponding sinner, or support the conscious transgressor's hopes.

It follows, then, that a knowledge of the true nature and state of *Man* is indispensably requisite towards attaining a knowledge of the true Religion: and therefore this shall be the subject of our enquiry in the next Number of our Periodical Work.



CHAPTER I.

ON THE TRUE NATURE OF MAN.

THOUGH nothing, one would imagine, should be better known to *Man*, than his own *nature*; yet, if we are to judge from the speculations of philosophers, there is nothing to which Man is more a stranger. Some would elevate him to a divinity: others would degrade him to a brute. Some would persuade him that he is consummate in knowledge and virtue: Others that he is as blind to the former, as he is defective in the latter. While, captivated with the pleasing imagination, some proclaim him a *finished link*, in that ideal chain, which reaches, they suppose, from *Deity* to *nothing*; and assure him, that he is as *perfect*, as the place he bears in the great Creator's regular succession of beings, will admit.*

That Man is not a *Divinity*, his irregular appetites too sensibly prove: That he is not a *brute*, his *reason* and *virtues* as evidently declare. That he is not consummate in *knowledge* or *virtue*, his ignorance of ten thousand things, and frequent deviations from right, to his own great affliction, bear testimony: That he is not wholly deficient in both, witness the improvements of science and benevolence. That he is not in a state of *perfection*, in the present world, his *death*, and aspirations after *future* existence seem clearly to tell: And though *fancy* may please herself with the notion of a successive gradation from God to non-entity; yet *reason* can never admit an hypothesis, *incapable* of proof; and which *revelation* will be found absolutely to disclaim.

Did men pay less deference to the decisions of others; less attach themselves to favourite hypothesis; and regard with more diligence and attention, what passes in their own breasts; they would sooner arrive at a true knowledge of Man: And an

* See Pope's Essay on *Man*.

impartial survey of themselves, would soon instruct them in their own real nature. Quickly would they learn, that a *two-fold* principle sways and influences the human soul: That *reason* and *passion*, nature and grace, are at variance within him; that, in short, he would be an *angel*, were it not for the *brutal* and *corrupt* part: And were it not for the *rational* and *spiritual*, he would be a *brute*.

Consider Man, in whatever point of view, and you will plainly discern this *two-fold* principle.

Look at him in his *birth*; and what *animal* is brought into the world in so helpless and miserable a condition! Almost all other creatures seem in this respect to have the advantage of him. But then in his *faculties* he hath the advantage of all other creatures. "The actions of the lamb the very hour it sees the light, are equal to any future instance of its sagacity. So that the whole creature is at once produced. But when the body of Man is brought forth, in this weak, defenceless state; his better part, is, in a sense, unborn; and the light of his understanding, (how superior to the animals!) is, as it were, to be enkindled."

Look at him in his *death*; and what animal seems to endure so much, from the tyranny of disease; the tediousness of sickness; the torment of pain! But on the other hand, what elevated hopes, (if he be pious,) what bold expectations, what soaring ideas, raise him above the sufferings of mortality, sooth his sorrows, assuage his anguish, support his soul! He can look beyond the grave, and contemplate unconcerned the dissolution of a corrupted frame; while he anticipates immortality, and defies the dart of death!

But, more than in *birth* or in *death*, doth this *two-fold* principle shew itself, in the actings of his life. With respect to his general estimate of *virtue*, he approves it, even then when he most contradicts it. *Vice*, though eagerly pursued, is, perhaps, never really applauded; and the cool voice of *reason* still dissents from the loud and prevailing clamour of *passion*.* Happiness is the end continually pursued; yet, like a phantom, it flies from the embrace, and continually mocks the *mind*; though never failing to fill it, when it is sought in God its true source.

* St. Paul in his Epistle to the Romans, speaking in the character of *unassisted human nature*, observes, *That which I do, I allow not; what I would, that I do not; but what I hate, that I do.* &c. vii. 15; very similar to which is the account given us by an heathen poet, of the combat between *reason* and *passion*,—

Sed trahit invitam nova vis; aliudque Cupido,
Mens aliud suadet. Video meliora, proboque;
Deteriora sequor.—

My *reason* this, my *passion* that persuades:
I see the right, and I approve it too;
Condemn the wrong;—and yet the wrong pursue.

Truth is the object of his most ardent desires ; but while he perceives, that he knows too much to *doubt* with the *sceptic*, he also finds, that he knows too little, to *pronounce* peremptorily with the *dogmatist*. He is forced to rest in probabilities ; and anxious for truth, finds much uncertainty. Things are too *great* or too *small*, for his comprehension ; he can neither soar to the immeasurable boundaries of space : Nor conceive the inexpressible minuteness of the last *living* atom, the last diminutive in nature.

Though he is truly *great*, whether you consider that amazing power of *thought*, which distinguishes him from the rest of the creation : or that *immaterial soul*, from whence proceeds a glorious consciousness of this pre-eminence ; or that *high desire*, which longs for the general esteem and regard of Men, and the approbation of God ;—yet is he not less *vain* and *mean*, in that he is not wont to be content with real virtue ; but is desirous of leading a fictitious life of fame in the idea of others, while he is strangely negligent of the life he might possess in himself ! Strangely forgetful of the present, while always living to the future or the past ; making a nothing of *eternity*, and an eternity of *nothing* ! *Weak* and *corrupt*, he would be *great* and *immortal* : and while he is a slave to *concupiscence* and *pride*, he would possess all the pleasures of the intellectual nature, and soar to an union with the Fountain of existence.

Conscious, that God is to be loved above all things ; he loves all things, and *himself* especially, preferable to God. Conscious that time is to be improved for eternity, he seeks, by every method, to dissipate time, and give celerity to its tedious motions. Conscious that self-reflection is indispensably requisite to true wisdom, he flies from himself with all the rapidity of dissatisfaction : And either plunges into the hurry of business, or treads in the pleasurable paths of diversion ; esteeming that his greatest good, which is in reality his greatest evil ; is well pleased to be misled and beguiled ; and is weak enough to be entertained with the grossest of absurdities, and the meanest of follies.*

In short, view him in whatever light you please, consider him in what state or character soever ; and you will find *greatness* and *meanness* ; *virtue* and *vice* ; *high* and *low desires*, so wonderfully blended ; that, you will be satisfied, either, that Man, if originally so created, is the most unaccountable creature ; or that he is in a fallen state, deprived in part of his original excellence, and degraded from that primitive rectitude to which his reason seems at present to aspire ! “ For had Man never

* A well known Poet, speaking of the follies of MAN, says, that
He, (*Man*) plays such fantastic tricks before high Heaven,
As make the angels weep.

fallen into corruption, he would proceed in the enjoyment of truth and happiness, with an assured delight: And had Man never been in any other than this corrupted state, he would have no idea of truth and happiness. And as the *greatness* and *misery* of Man are alike conspicuous, it is necessary that the true Religion should declare, that he contains in himself some noble principle of greatness, and at the same time, some profound source of misery. For the true Religion cannot answer its character otherwise, than by searching our nature to the bottom, so as to discern all that is great, and all that is miserable in it, together with the reason of the one, and of the other. Religion is farther obliged to account for these astonishing contrarieties, which we discern in us. If there be but one Principle or efficient Cause, one Author of all things, and himself the end of all things; the true Religion must teach us to make Him alone the object of our worship and our love. But since we find ourselves under an inability, as well of adoring Him, whom we know not, as of loving any thing but ourselves: The same Religion, which enjoins these duties, ought also to acquaint us with this *inability*, and to instruct us in its cure.*

What Religion will be found answerable to this character, we shall see hereafter.

(To be continued.)

* See Monsieur Pascal's Thoughts. To which we desire to refer our readers, for full satisfaction on these points, which our compass will allow us only to touch upon. That great and acute *writer* hath, in the most ample manner, displayed human nature; and they who can any longer doubt of *Man's* true state, when they have read his observations, will hardly be convinced by any human compositions.

Biography.

LIFE OF THE REV C. F. SWARTZ, MISSIONARY TO THE
EAST-INDIES.

(Continued from page 134.)

THIS newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by him, and sent in a letter, addressed to the Secretary of the Society for Promoting Christian Knowledge. The Society, judging it to be "particularly interesting," gave it at full length in their Report for 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr. Swartz's character.

"As the Society, (they say,) after forty years' experience, has had constant reason to approve of Mr. Swartz's integrity and

veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the Public, as containing a just statement of facts relating to the mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular."

The reader need not be told who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that the same regard to truth characterises the one as the other.

Mr. Swartz was never married; and, though this circumstance may induce some persons to attach less weight to his sentiments on the subject of a Missionary's marriage than they deserve; yet the following remarks justly claim the serious consideration of all whom they may concern.

Adverting to information which he had received of the arrival of a Missionary in India with his wife, he writes as follows:—

"I confess, dear Sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention, and unwearied application. I will not say that a married man is unable to learn languages; but this I know, from experience in others, that the work goes on very slowly. Besides, a new Missionary who comes out in the married state, wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and, even then, he ought to be well assured of her real piety, otherwise, she will be a sore impediment to him in the discharge of his duty."

But the labours of this eminent man were now drawing to a close. It has been already shewn how habitual was his expectation of death, and his preparation for the great change.

"How many thousand benefits have I received, (he says in a letter,) from a merciful God! How grateful ought I to have been: but, alas! I must say, 'Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ.'"

"Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost his sting, i. e. his power to hurt us. O blessed eternity! there I hope to sing the praises of God and our Redeemer with you. Till then, let

us fight the good fight of faith, laying hold on eternal life, till we enjoy it.

“Remember me to —— and ——, and tell them I wish to be with them in the house of my heavenly Father. I am now on the brink of eternity. Oh! when shall I see God, and praise him forever! When shall I be perfectly wise, holy, and happy! When shall I live for ever!

“I am sincerely, to the last breath of my life,

“Dear Friends, your most obedient, humble Servant,
C. F. SWARTZ.”

“MY DEAR FRIENDS,

Tanjore, April 10, 1795.

“As Mr. Kohloff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy which he has bestowed upon me.— Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be, my *wisdom*: by him I have received the salutary knowledge, which leads me to the favour of God. He is my *righteousness*: by his atonement I have pardon of my sins; being clothed in his righteousness, my sins will not appear in judgment against me. He is likewise my *sanctification*: in his holy life, I best learn the will of God; and, by his Spirit, I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption*: by him I shall be delivered from all evil, and made eternally happy.

“Others may glory in what they please: I will glory in nothing else but Jesus Christ and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will steadfastly endeavour, by the grace of God, to subdue my inclination to sin; yet in all this, there is, and ever will be, imperfection, so that I dare not stand upon so rotten a ground. But to *win Christ*, and to be *found in him*, in life, in death, in the day of judgment, was St. Paul’s wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul’s character: no; he admonishes all to follow him in this point. This close adherence to Christ, will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and Christian holiness.

“As this may very possibly be my last letter to you, I cannot but earnestly entreat you to follow St. Paul, that excellent pat-

tern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world; you will live and die in peace; and, at last, be received into glory.

"We have known one another a long time on earth; may we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray that ye *may be accounted worthy to stand before the son of Man*, your Redeemer!

"I am, my dear Friends, your affectionate Friend,

"C. F. SWARTZ."

These are the characteristics of a mind maturing for heaven! When Mr. Swartz entered on his labours at Trichinapoly in 1766, his coadjutors in the Missions of the Society in the Peninsula, were, at Madras, the Rev. John Philip Fabricius, and the Rev. Mr. Breithaupt; and, at Cuddalore, the Rev. George Hutteman, who was joined the next year by the Rev. William Christian Gericke.

Of these brethren, Mr. Gericke alone survived Mr. Swartz, of whom he was the steady friend, admirer, and imitator, for thirty years.

The death of Mr Schoelkopff, soon after he reached Madras, in 1777, has been already mentioned.

No other Missionaries arriving from Europe, and Mr. Swartz's increasing age and multiplied labours requiring assistance, the Danish Missionaries at Tranquebar sent him, as has been already observed, the Rev. Christian Pohle; and ordained, in 1787, the Rev. John Casper Kolhoff. The Society sent from Europe, in 1788, the Rev. Joseph Daniel Jænické, brother to the Rev. John Jænické, head of the Missionary Seminary at Berlin; in 1793, the Rev. Charles William Pæzold; and in 1797, the Rev. Immanuel Gotfreid Holzberg: and beside these, the Catechist Sattianaden was ordained by the Missionaries, in 1790, and was stationed at Palamcotta.

Madras, Cuddalore, Trichinapoly, Negapatam, Tanjore, and Palamcotta, have been the chief stations of the Missionaries. A Mission was long maintained also at Calcutta; but, since the return of the Rev. William Toby Ringeltaube from India, in 1799, who had left England with Mr. Holtzburg in 1797, that station has been unoccupied.

With one another, and with the Danish Missionaries at Tranquebar, they maintained inviolable the friendship of men of God. Among their various trials and difficulties "it was their great and mutual consolation," to use the words of the Danish Missionaries when writing on this subject, "that they were as of one heart and one soul, assisting one another in their work, giving to and receiving advice one from another, mutually sharing in sorrows and joys, receiving and giving thanks for one another's

gifts and praying for one another : often deeply wounded, sometimes by the inefficacy of their well-meant endeavours, and at other times by sad disappointments respecting individuals : however they are comforted again, and comfort one another."

Is it a subject of wonder, that the Great Head of the Church should prosper such men ? When was it that "the Lord added to the church daily, such as should be saved ?" Was it not when the primitive preachers of the word exhibited the admirable pattern of disinterestedness and concord, the spirit of which these brethren so deeply imbibed ? When "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need : and, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.



But the time was now come, when this venerable man was to exchange the society of saints on earth, for that of the "spirits of just men made perfect."

The following affecting narrative of the closing scene of his life was drawn up by his pupil and assistant, the Rev. John Caspar Kolhoff, and is dated Tanjore, Dec. 31, 1799.

"From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language, for the space of several weeks, and afterwards in the German language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

"He made likewise a journey to Trichianpoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment stationed in that place, and to invite the heathens to accept the blessings of the gospel.

"During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn ; and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church ; for whose benefit he wrote, during

the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

" Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the little children flock to him, with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God and of their duty.

" He heard almost every day the accounts delivered by the Catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

" His strength was visibly on the decline during the last year of his life; and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness, occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it: for, after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man, the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, through the unexpected arrival of the Rev. Mr. Jænické, on the 4th of November, 1797.

" Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, " If it be the will of the Lord to take me to himself, his will be done. May his name be praised!"

“Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts’ hymns. During his illness, he seemed particularly pleased with that excellent hymn which begins with the following words :—

Far from our thoughts, vain world, be gone,
Let my religious hours alone :
Fain would my eyes my Saviour see ;
I wait a visit, LORD, from thee !

He called it his beloved song, and desired the children to sing it frequently to him.

“He earnestly exhorted and entreated the heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, ‘The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it.’ In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity ; and added the following words : ‘I have often exhorted and warned you, but you have hitherto disregarded it : you esteem and honour the creature more than the Creator.’

“On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows :

“After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested ; what I now request of you is, that you would be kind to

the Christians :—if they behave ill, let them be punished ; but if they do well, shew yourself to them as their father and protector.

“ “ As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it !”

“ Our venerable father then inquired, whether he sometimes perused the Bible ; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

(To be continued.)

MEMOIR OF THE REV. THOMAS THORP.

To the Editors of the Methodist Magazine.

PERHAPS it may be satisfactory to the patrons of your miscellany to have some information of the life and last moments of our deceased brother, Rev. THOMAS THORP.

A very circumstantial account, however, cannot be given for want of documents ; for though he has left a number of manuscripts on different subjects, he has left no account of himself. The following particulars of his birth, education, and conversion, are taken from his mother.

He was the youngest son of Mr. Elisha Thorp, and was born in New-Brunswick, St. Johns, A. D. 1792. His father dying while he was young, at eight years of age, he came with his mother to reside in the town of Weston, Connecticut. He was put by his affectionate mother to the Weston Academy, where he evinced a taste and capacity for learning above many of his equals, by the rapid progress he made in his studies. He continued here until he was sixteen, when he removed into the town of Redding, where he was employed in teaching a School. About this time he became acquainted with the Methodists, under whose preaching he was awakened to a sense of his lost estate, and brought to the knowledge of the truth as it is in Jesus, and with whom he united himself in Church fellowship. He was now about seventeen years of age. It may be worthy of observation, that he was born, born again, and died to die no more, on the Christian Sabbath.

Having obtained an experimental knowledge of God by faith in Christ, he could not be satisfied to see his fellow men immersed in the pleasures of sin, without warning them of their danger, and inviting them to come to that fountain of eternal

life, of which his own soul had partaken. Accordingly, after giving satisfactory evidence to his brethren of his call to the important work of the ministry, he received their approbation, and was, Oct. 12th, 1811, licensed as a local preacher, after having been approved for some time as an exhorter.

The May following, 1812, being recommended to the New-York Annual Conference, he was received as a probationer into the itinerating ministry, and was stationed on Granville circuit, where he laboured with general acceptance, and with considerable success.

Possessing that ardent desire, which should characterize every minister of the Lord Jesus, for the attainment of useful knowledge, and having a taste for intellectual improvement; and also justly conceiving that an ambassador of God should assiduously study to shew himself approved of God, a workman that needeth not to be ashamed; under these impressions, with that foundation for literary improvement which an early education had laid, he was indefatigable and successful in the pursuit of sound literature. From unquestionable authority I am enabled to say, that in these days, it was his uniform practice to rise at 4 o'clock in the morning, and to employ all his time, not otherwise occupied in the necessary duties of his calling, in diligent and useful studies. And his progress was in proportion to his diligence.

In these respects he exhibited an example worthy to be imitated by every minister of the Lord Jesus. Possessing a penetrating mind, and a capacity to comprehend most subjects he undertook to investigate; and also applying himself with unwearied diligence to mental improvement, he was eminently qualified to unfold the truths of the gospel to those who attended his ministry. Had he lived, and persevered with the same diligence in the service of his divine Master, he would have outshone most of his cotemporaries. But the counsels of infinite wisdom are unsearchable. He who orders all things well, saw fit to let this bright star disappear from this lower hemisphere, before it had attained its meridian splendor.— And if some specks of frail humanity (and if there had been none he would have been more than human) appeared upon his disk, like the spots upon the sun, they caused but a momentary eclipse of those rays of intellectual brightness with which God had adorned him.

The next year, 1813, he was stationed within the bounds of the Genesee Conference. While here he was seized with the intermitting fever, with which he was brought very low, and which apparently laid the foundation of that disorder which finally terminated his mortal life. Being so far recovered as to endure the journey, he returned to Westfield, Massachusetts, and was, in May, 1814, married to Miss Rebekah Farnum, daughter of Mr. Joel Farnum, of that town.

This year, in consequence of debility, his labours were restricted principally to Goshen, Connecticut. In 1815 he was stationed on Rhinebeck circuit; 1816 in Middletown, and in 1817 in New-Haven. In 1818 he received his appointment in New-York, where he ended his mortal existence. His abilities as an able minister of the New-Testament, soon recommended him to the people of this city; but his labours were of short duration. For about four years he had been occasionally visited with alarming symptoms of an inveterate disease, which, in the estimation of most of his friends, threatened his life. He persevered, however, in his ministerial duties, as long as his declining health would admit; and while most of his acquaintance resigned him to death, he still flattered himself with a restoration to health. Deceitful symptom of his unrelenting disease! But though he continually languished under this delusive expectation, he evinced a willingness, if God should so appoint, to depart and be with Christ. Under these views and impressions, he patiently suffered, and gradually approximated towards the eternal world. I often visited him, and freely conversed with him upon subjects of divinity, and particularly with reference to his views and prospects of a future state; and though his soul was not elevated with raptures of joy, yet he manifested an unshaken confidence in his Redeemer, and a firm hope of immortal life.

In this resigned frame of mind, he gradually wasted until, on the morning of the 15th of January, I was waked by a messenger, who brought the expected tidings that Brother Thorp was dying. I arose with all possible speed, and hastened to the "chamber where the good man met his fate." I found him quite low, apparently struggling in the arms of death, and happy in the prospect of a speedy dissolution, and "an abundant entrance" into glory. His sufferings, at times, were great; being almost suffocated by the rising phlegm in his throat. This was truly an affecting scene. Our intimacy had been of the most familiar kind; and our love and affection reciprocal. I beheld a brother in Christ, an intimate friend, and an eminent minister of the Lord Jesus, lying in ruins, being arrested in the prime of life, and summoned at the age of twenty-six, to appear before his judge; but a bright hope of immortality irradiated the otherwise gloomy prospect, and dissipated all the charms of the present inconstant life.

Another scene presented itself, much more affecting, and far surpassing description. The wife of his bosom, the mother of one child, and who, in about five days after the decease of her husband, became the mother of another, came to take her last farewell of her dying husband. Under such circumstances, this interview was indiscribly moving: Overcome by the

agitation of her mind, she, at a signal of her departing husband, reclined on a chair; but presently clapping her hands, praised her Redeemer, saying, "I have not a doubt."

Enquiring his present views of divine things, he expressed a confident expectation of future happiness, through the merits of Christ. On my asking him if the sacred truths of the gospel appeared as perspicuous to him now as ever—misapprehending my meaning, and thinking I asked if he had any doubt of their truth, he manifested some surprise, and replied with much emphasis, "*doubt!*" On explaining myself, he replied, "Yes."

In this patient, and tranquil state of mind, he lingered until Sabbath, the seventeenth of January, about eleven o'clock, P. M. he sweetly fell asleep, without any struggle or groan.

N. BANGS.

New-York, April 13th, 1819.

Scripture Illustrated.

AN ILLUSTRATION OF MATT. X. 34, 35.

THE religion of Jesus Christ, considered in itself, breathes only peace; yet, notwithstanding this pacific property, it actually and too frequently, occasioneth trouble in society through the dispositions of those to whom it is preached. According to the general dispositions of mankind, the religion of the gospel must necessarily disgust, and therefore disturb schools, courts, churches, and families; stirring up one minister against another minister—a confessor against a tyrant—a pastor against a people—a father against his family.

1. Schools.—There were two celebrated schools in the days of Jesus Christ, the Pagan School, and the Jewish School. The Pagan Schools were fountains of errors. They taught erroneous opinions of God, whose excellence they pretended to represent by figures of men, animals, and devils. They taught erroneous opinions of man, of whose origin, obligations, and end, they were totally ignorant. They taught erroneous opinions of morality, which they had adjusted, not according to the dictates of conscience, but agreeably to the suggestions of their own vicious hearts.

The Jewish schools, originally directed by a heavenly light, had not fallen into errors so gross; but they were not exempt; they had even embraced some capital mistakes. They represented to themselves a Messiah of flesh and blood, one adapted to the

relish of human passions. They authorised the most criminal remissness, and violated the most inviolable rights of religion and nature. Revenge, in their opinions, was inseparable from man. Concupiscence was perfectly consistent with purity of heart. Perjury changed its nature when it was accompanied with certain douceurs. Divorce was a prevention of discord, and one of the domestic rights of a married person.

The Christian religion appears in the world, and in it other ideas of God, of man, of virtue, of the expected Messiah; other notions of concupiscence, and revenge, of perjury, and of all the principal points of religion and morality. Christianity appears in the world: the Lord of the universe is no longer associated with other beings of the same kind. He is no longer an incestuous being, no more a parricide, an adulterer. He is *alone* in his essence, independent in his authority, just in his laws, wise in his purposes, and irresistible in his performances.

Philosophy is folly. Epicurus proves himself an idiot, destitute of reason and intelligence, by not discerning the characters of intelligence and reason, which shine throughout all the universe; and by attributing to a fortuitous concourse of atoms the effects of wisdom the most profound, and of power infinite and supreme. Pythagoras is a master dreamer, who seemeth to have contracted the stupidity of all the animals, the bodies of which his soul had transmigrated. Zeno is an extravagant creature, who sinks the dignity of man, by pretending to assign a false grandeur unto him, and maketh him meaner than a beast, by affecting to set him a rival with God. The Christian religion appears in the world. The Messiah is not a pompous formidable conqueror, whose exploits are all in favour of one single nation. Revenge is murder; concupiscence is adultery; and divorces are violations of the prerogatives of God, separating what he hath joined together, and subverting the order of the world and the church.

In this manner Christian theology undermined that of the Jewish rabbies, and that of the philosophers of Paganism. It is easy to judge what their fury must be, when they saw their schools deserted, their pupils removed, their decisive tone reprimanded, their reputation sullied, their learning degenerated into ignorance, and their wisdom into folly.

2. Let us pass to our next article, and let us attend the religion of Jesus Christ to court. If the servants of Christ had stirred up no enemies beside priests and rabbies, they might have left their adversaries to bawl themselves hoarse in their solitary schools; to hurl after the innocent, the anathemas and thunders of synagogues and consistories; and each Christian, despising their ill-directed discipline, might have appealed from the tribunal of such iniquitous judges, to that of a sovereign God; and,

with a prophet have said, "Let them curse, but bless thou," &c. Psal. cix. 28. But the grandees of the world, have often as false ideas of their grandeur and power, as pedants have of their jurisdiction and learning; dizzy with the height and brightness of their own elevation, they easily imagine that regal grandeur extends its government over the priestly censor, and gives them an exclusive right of determining articles of religion, and of enslaving those whose protectors they pretend to be. As if false became true, and iniquity just, by proceeding from their mouths; they pretend, that whatsoever they propose is to be received, because they propose it. "And muscular power is exercised in acts of cruelty, against those who conscientiously and courageously refuse to submit to their dogmas." Thus the religion of Jesus Christ, hath armed a tyrant against a martyr; a combat worthy our most profound consideration, in which the tyrant attacks the martyr, and the martyr the tyrant: but with very different arms. The tyrant with cruelty, the martyr with patience; the tyrant with blasphemy, the martyr with prayer; the tyrant with curses, the martyr with blessings; the tyrant with inhuman barbarity, beyond the ferocity of the most fierce and savage animals, the martyr with an unshaken steadiness, that elevates the man above humanity, and fills his mouth with songs of victory and benevolence, amidst the most cruel and barbarous torments." Acts vii. 54, &c.

3. I said, further, that the religion of Jesus Christ has often occasioned troubles in the church, and excited the pastor against his flock. The gospel ministry, I mean is such, that we cannot exercise it, without often applying the fire and the knife to the wounds of some of our hearers. Yes! these ministers of the gospel, these ambassadors of peace, are sometimes incendiaries and fire-brands.

Two things make this article very plain; consider our commission, and consider society. It is our commission, that we should suffer no murmurings in your adversities, no arrogance in your prosperities, no revenge under your injuries, no injustice in your dealings, no irregularity in your actions, no inutility in your words, no impropriety in your thoughts. Society on the contrary, forms continual obstacles against the execution of this commission. Here, we meet with an admired wit, overflowing with calumny and treachery, and increasing his own fame by committing depredations on the characters of others. There, we see a superb palace, where the family tread on azure and gold, glittering with magnificence and pomp, and founded on the ruins of widows and orphans. Yonder we behold hearts closely united; but, alas! united by a criminal tie, a scandalous intelligence.

Suppose now a pastor, not a pastor by trade and profession, but a zealous and religious pastor; who judgeth of his commission, not by the revenue that belongs to it, but by the duties which it obligeth him to perform. What is such a man? a fire-brand, an incendiary. He is going to sap the foundations of that house, which subsists only by injustice and rapine; he is going to trouble that false peace, and those unworthy pleasures which the impure enjoy in their union; and so of the rest. Well may such putrid bodies shriek, when cutting and burning, and actual cauteries are applied to the mortified parts! Well may the criminal roar, when the judgments of God put his conscience to the rack! But censure and reproof are the duties of all Christians; Christianity, therefore, will often excite trouble in families, and private circles, so long as a God of truth hath commanded, "Thou shalt not suffer sin upon thy neighbour, but in any wise reprove him."



The Grace of God Manifested.



A SHORT ACCOUNT OF JAMES HORTON.

(Concluded from page 148.)

Soon after he had experienced this great blessing, he joined the Methodist Church with his parent, and having stood out his six months probation, and being approved, he was received as a member in full connexion at a Quarterly-Meeting in New-Rochelle, on the 24th day of December 1806. This took place but little more than a month before it pleased God in his inscrutable providence, by a short illness, to remove him from this state of trial in the Church Militant, to join the Church Triumphant. A short race; but well run! We shall now proceed to give some account of his last sickness and happy death.

About two weeks previous to his death he began to complain of a slight cold which he had taken. But as the disorder was not severe, it excited no alarm till about four days before his decease, when he was suddenly seized with violent pains in his bowels. This attack was severe; but it lasted but a few minutes, when the pain shifted to his breast and stomach, which was soon followed by vomiting, of which he never was relieved till death, the great Physician, who cures all mortal complaints, gave him a final discharge. It seems he had a presentiment of

his approaching end, as he told his mother expressly about the time of his being taken worse, that he never should recover. And when his mother sought to encourage him, and told him not to be frightened, he said, "I am not frightened, mother, it would be better for me to go than to stay."

His illness continuing to increase, a physician was sent for, and medicine administered; but all proved unavailing. It soon became evident from the symptoms of the disease, as well as from his own express declarations, that he could not long continue. He often declared to those who attended him that his stay would be short. He seemed concerned for his mother, and told her he was afraid she would get sick. She replied, "O no, James; I want to do all that I can for you: perhaps if the means are blessed you will recover." To this he answered, "the will of the Lord be done; perhaps I had better go than stay—If I should get well, I might backslide; but now I am ready and willing to depart and to be with Christ, which is far better."

He remained in this sweet composure of mind, and heavenly tranquillity of soul through the whole of his severe affliction. Although his bodily distress was great, and his pains extreme; his mind remained at perfect ease, and a calm serenity seemed to dwell within. He often prayed for patience to endure to the end, and that he might be able to resign himself up into the hands of his divine Lord and Saviour without repining. His language frequently was, "Lord give me patience." And God granted him the desire of his heart.

A neighbour coming in, and going to his bed-side, repeated a passage of scripture, upon which he said in holy rapture, "O blessed promise! I feel no fear of death, the sting of death is taken away from me; I think I can say from a heart-felt experience, I know that my Redeemer liveth." This was the night before his death, when his body was evidently suffering great distress, yet his soul was so transported and ravished with a view of Jesus' love that he could sing cheerfully,

"Jesus can make a dying bed,
Feel soft as downy pillows are,
While on his breast, I lean my head,
And breathe my life out sweetly there."

Shortly after, his attentive nurse coming to his bed-side, beheld him with eyes and hands lifted up towards heaven, crying, "Glory, glory to God."

He was now reduced to the last extremity of weakness; and although another physician was called, no relief could be obtained; so that all hope of his recovery was given over. Yet

his mind remained undaunted, and his confidence unshaken. When his afflicted mother was solicitous to do something for his relief, he told her it would do him no good at all. His aunt standing by the bed said, "O James, I hope you may get well again." He replied, "I cannot go in a better time. The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Having now no hope of recovering, and being very sensible that his time was short, he felt a desire, while he had strength sufficient, to take a solemn leave of his friends, and bid them all farewell. But a little before he departed, his attentive physician came and took his hand to ascertain the state of his pulse. He looked up at him, and said "O Doctor, my pulse will all shortly be no more." About ten o'clock in the evening he turned on his left side and seemed to repose a little, but suddenly turned back on his right, as if in haste to bid them all adieu.

He first asked his Father to lay behind him, which he did. He then said, "It will be a great loss to you, Father, but you must try to bear it." He then raised himself in bed and said, "I should be glad to live till morning, to warn all the neighbours; but the will of the Lord be done." He then called his mother, saying, "I am arraid it will be too much for her to bear." When she came he was bidding his brother Joseph farewell. "Farewell Joseph," said he, "I am going to glory. Serve God that you may come to Glory with me." He then cried out aloud, "O glory! Hallelujah." His tender mother now took his hand in her's, and with streaming eyes and aching heart, bid him a long farewell. "Farewell mother," said he, "I am going to Glory before you. O! Mother be faithful, and shortly you will come to Glory with me." Perceiving her to be much affected as she still held him by the hand, he said, "O Mother! don't weep for me; but weep for yourself and children. I am going to Glory. O! Mother, I prayed that I might die shouting, and the Lord hath heard and answered my prayer. O glory! glory! hallelujah!" His mother, as she turned from him, prayed to the Lord to give him an easy passage through the valley and shadow of death. On which he cried, "Amen. God grant it." He then bid his younger brother John farewell, likewise his sisters, and also some of the neighbours, who had by this time collected to witness this truly affecting scene. His nurse and doctor were also remembered. Those who professed religion he exhorted to be faithful to God, that they might meet him in Glory. Those who did not profess religion he exhorted to repent and serve God, that they too might meet him in Heaven.

At last came his youngest sister, then about six years of age, who, seeing them all weeping, ran and caught him by the hand.

As soon as he saw her he cried "here is little Jane. Farewell Jane, I am going to Glory." The child answered, weeping, and sobbing, "I want to go to Glory with you." He cried out, "Amen! God grant it, I want you all to come to glory with me." He then spoke to them altogether. His physician seemed to lay with greatest weight upon his mind. To him he said, "O! Doctor, I believe you have done all you could for my body. But vain is the help of man! O! Doctor, I have a great regard for you. I feel for your poor soul. You must meet with a change of heart or never come to Glory. You must, you must be changed."

An aged widow, upwards of eighty years of age, who boarded in the family, came in to share in his last advice and benediction. As soon as she came to the door he cried out, "O, there is Mother Rowe." When she came to the bed-side he took her by the hand and said, "Farewell mother Rowe, I am going to Glory before you. Give up your whole heart, and serve God faithfully, and then you will come to Glory with me."

He seemed now to be filled with joy unspeakable and full of glory. With glory in his soul, and heaven beaming in his countenance, he asked them to sing a hymn. But they were all too much affected with the scene before them to comply with this request. He lay still about a minute and then began to sing aloud,

"Jesus my all to heaven is gone,
He whom I fix my hopes upon,
His track I see and I'll pursue,
The narrow way till him I view."

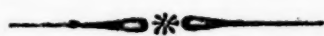
In singing the last words his strength failed him a little; but he soon recovered, and cried out, "O Glory, Hallelujah!" He seemed much exhausted by the exertions he had made in speaking and singing so long. But yet his whole soul seemed engaged in the blessed work of praising and adoring his gracious Saviour. O! what an important moment, and how full of instruction to all that were around his dying bed!

At length the physician asked the nurse for the cup of nourishment, who came and brought it, and the doctor took it, and offered him some to take, telling him it would make him raise easier when he vomited; but he said, "O! Doctor it can't do me any good, I cannot go a minute too soon."

While speaking, exhorting, and singing, his body seemed to be a little easier. But soon after he had done speaking to his friends his vomiting and pain returned again with redoubled force, so that he seemed to be a little delirious. Not so much however but that he knew those that stood by him, often calling

them by name, especially his kind physician whom he seemed to have most on his mind.

He now lay with his eyes and heart lifted up to Heaven, and was heard to say (and they were his last words) "Come Lord Jesus, and come quickly." His last petition was answered,—for between the hours of two and three of the clock, he sweetly fell asleep in the arms of his dear Redeemer without a sigh or groan, on the 31st day of January, 1807, in the eighteenth year of his age.



Religious and Missionary Intelligence.



For the Methodist Magazine.

ACCOUNT OF THE RISE AND PROGRESS OF THE WORK OF GOD
IN THE WESTERN COUNTRY.

*Introductory remarks to Short Sketches of Revivals of Religion,
among the Methodists in the Western Country.*

No. I.

KENTUCKY being the first settled, of any part of the western country, by English settlers, will of course first demand our attention. From the description given of the first settlement of this country by its biographers, we may more readily form some ideas of *forts*, and other *military stations*, than of *Churches* or *Chapels*. A company of Baptist preachers, being among the large number of those who were early locaters of lands in this state, gave the first impulse in favour of their people; they established the first religious societies, in the then district of Kentucky. In the year 1784, Mr. Rice of the Presbyterian order, established himself at Harrods-station, (now Harrodsburgh, Mercer county;) and in the same year, Mr. Rankin of the Seceder order, took charge of a congregation in Lexington. About the same time, several local preachers of the Methodist church, settled in different parts of the district; and began to raise Societies. One of these I am informed, whose name I am sorry that at this time I cannot give with certainty,* having about this time returned to the settlement on some business, or to aid in the removal of some of his connexions or friends; on their way out, in descending the Ohio river, the boat, in which were a number of women and children, was attacked by the

* A Mr. Tucker.

Indians; a battle ensued; the preacher received a mortal wound; fell on his knees, and thus fought, until by his bravery and presence of mind, as it is said, the boat was rescued. He died immediately after, shouting and praising the Lord! I am personally acquainted with another local preacher* who about this time was fired on whilst descending the same river, and had one arm shattered by a ball, from the guns of the same enemy.

In the first settlement of the country, such were the commotions produced from the wars with the Indians, and the events of the Revolution, that religion appeared to make but a slow progress among the people. The Presbyterians at this time took themselves mostly to the towns, and popular settlements; and the Baptists and Methodists in some degree took to the hedges, and highways. The Baptists at first appeared to gain a considerable degree of ascendancy, and are yet very respectable as to numbers and influence: but truth compels me here to make some remarks, though they may appear harsh at a distance, yet here, in the midst of this people, must be admitted to have weight. Not confining these remarks to the body in the general, their own historian, Mr. Benedict, will bear me out in their application to government, as to some in particular: with this qualification of the subject, in addition to Mr. B.'s remarks, I must say that the cramped principles of these people, in regard to the doctrines of grace:—their church communion:—and their pertinacious adherence as a church, not only to the practice, but to the principles of slavery† (the curse of America;) are calculated to bring their system of things to an end. It does not require the spirit of prophecy to foretel, that unless a radical reformation takes place in this church, not only in regard to the above particulars, but their subserviency to politics and popular politicians, their posterity must fly to other societies of christians for succour. Gladly would we desist as to further remarks; but certain it is, that their neglect of *Infant Baptism*, and of the proper observance of the *Sabbath*; the neglect of the education of their children, particularly in regard to the principles of the Christian Religion, have had a baneful effect upon the morals of the rising generation, in this state.—However, amidst all the consequences flowing from such a system of things as has hitherto been tolerated amongst the Baptists, a great proportion of this community are becoming more tolerant in their principles, and some of them are now throwing off their contracted system and prejudices, which appear to have been riveted upon the minds of the first of the persuasion

* Mr. Philip Taylor, (of Shelby County.)

† See Association 1805. B. .H B. page 232.

in this country, by the intolerant spirit and opposition of the Protestant Episcopalian Establishment of Virginia; from whence they first, and indeed, in the general, the most influential emigrants came to this country.

In the year 1786, the Methodist travelling connexion, extended their aid to their societies in Kentucky; and sent out two preachers, both of whom deserted them in Mr. James O'Kelly's schism; which took place shortly after, and took off from the connexion a few others; they both however went to nothing: one died long since, the other still lives a poor backslider! These preachers' places were soon supplied by others whose names will be long gratefully remembered. The numbers of preachers increased from time to time; and from this small unpropitious beginning, have grown, first, the Western conference, since erected into "the Ohio," "the Tennessee," "the Missouri," and "the Mississippi," Conferences. These now embrace, exclusively of travelling preachers, 69,859 members.

For near twenty years, from the first commencement of the settlement of the country, (from the causes perhaps before assigned,) there does not appear to have been any considerable movement as it respects general reformation in any of the churches. About the commencement of the present century, a general revival amongst the Baptists, Presbyterians, and Methodists took place. With the Baptists, as a church, the revival appeared to be confined pretty much to their own people, and in particular congregations. With the exception of one or two congregations, perhaps more, they were of the old order of *Regular Calvinistic Baptists*. As such they did not continue long embodied; but split into various divisions, and sub-divisions. The cause of all these divisions may be very easily traced to their source, from the suggestions before made.—The revival amongst the Presbyterians and Methodists, commenced in the year 1799, and in 1800, in the lower part of Kentucky, under two preachers, brothers, one of each denomination, who held their meetings together in Logan and Christian Counties, on the waters of Gasper river, and perhaps other places. Having thus united in the work, they found themselves straitened in their houses, on account of the increase of their congregations. In the summer they took to the woods. The people in order to accommodate themselves, carried provisions for their families and beasts, in their waggons; erected tents, and continued some days in the exercises of singing, prayer and preaching! Thus commenced what has since received the appellation of "Camp-Meetings;" a revival of the "Feasts of Tabernacles." It is one among the great means of grace with which the modern Christian Church is blessed: It is every way calculated to spread the blessed work, and no marvel that

the devil should make such sore thrusts at the institution on the commencement, but his weapons hitherto turned against them, have failed. These meetings are a peculiar blessing to the people situated as those in the West are: at them the minds of the people for days are taken off their various temporal concerns, and their hearts become the temples of the great God! It was not for these favored people in the remote part of the state to have their banquet altogether alone. The work continued to revive and spread, and the novelty of the meetings excited the curiosity of thousands.

THEOPHILUS ARMENIUS.

(To be Continued.)

Extracts from the first report of the General "Wesleyan Methodist Missionary Society," at a general meeting held on Monday May 4, and by adjournment, on Thursday, May 7, 1818.

ASIA.

CEYLON.—The last Report stated, in considerable detail, the efforts of the Missionaries in this island in the erection of new places of worship; the repairing of some churches in the province of Jaffna (granted to them by the local government) which had long laid in ruins; the establishment of schools; the translating and printing of the Scriptures; and in preaching to the natives. In these labours they are persevering with unabated zeal; and, notwithstanding the very low state of religion among those of the Cingalese who profess the Christian name, and the superstition, ignorance, prejudice, and atheism of the pagan part of the population, not without cheering hopes of great ultimate success. The small societies they have been the means of raising up at their different stations are collectively increased to 100. Four new stations appear on the Minutes of their last Conference, held at Colombo, to each of which a Missionary is appointed; and as their number is now increased to thirteen, including two converted priests of Budhu, who act as catechists, it is hoped that the accounts from the Mission there will continue to present new and glorious evidences that the "gospel is the power of God unto salvation" wherever it is preached; and that there are no moral difficulties too powerful for it to surmount, no darkness too intense for it to disperse, and no habit too powerful for it to subdue.

To liberate the Brethren at Colombo from the press of labour which has devolved upon them, in consequence of the Mission Printing-office being established in that station, the Committee lately engaged and sent off a printer to superintend that department of the work; and to give his Sabbaths and leisure time to

the promotion of the spiritual objects of the Mission. This measure was earnestly requested by the Brethren at Colombo; and will at once keep up the activity of the press, now become of great importance; and enable those who have been occupied too much in its mechanical superintendence, to apply themselves fully to the work of translation, and the preaching of the gospel.

In the education of the children of the natives, large and increasing exertions are making, and especially in the South, or Cingalese part of the island; and the schools have been extended far beyond the anticipations of the Committee.

According to the last school return, up to December 29, 1817, on the Colombo station were eight schools, containing 524 children; at Negombo, five schools, 250 children; Caltura, two schools, 121 children; Galle, five schools, 190 children; Matura, seven schools, 391 children; Jaffna, one school, 52 children; Trincomallee, one school, and 30 children; making a total of 29 schools, and 1658 children. Large as is the number of schools already established, in the short period of the existence of the Mission, and amidst the various other engagements of the Brethren, they might have made them more numerous, in the North part of the island, had they not determined that their schools should be, in the strictest sense, schools for the instruction of children in the principles of the Christian religion, and for the purpose of bringing their minds under its influence. "As we came," says Mr. Lynch, "to a heathen land, for the express purpose of preaching the gospel of Jesus, in opposition to idolatry of every kind, we judge, in order to be consistent, that the same gospel should be taught in our schools. These circumstances stand against us. We will have neither heathen teachers nor heathen books employed in them." In this the Committee judge that the Brethren have acted under proper views. A Mission school ought to have a higher object than merely to teach useful science. Its only legitimate purpose is to teach Christianity; and science only as an instrument to promote that great end of all Missionary exertions.

Of the converts made from paganism to Christianity, by the instrumentality of our Missionaries in Ceylon, we have the following testimony from Mr. Harvard, in answer to an enquiry of the Committee as to the truth and extent of that change which they had professed. "As it respects the nature of the change which our converts have undergone, I have no hesitation in saying, that in every case it has been real, according to its degree. There has been a real conviction of the falsehood of their previous faith, and a real persuasion of the truth and excellency of the gospel. I have had every opportunity of being satisfied on this point. As in each case of conversion from heathenism the change has been real, so it has been *operative*. In none of them

have there been any lingerings after their former idolatry. They have renounced their former practices; and, so far as my knowledge has gone, their conduct has been in constant conformity to Christian *practice*. To a very gratifying extent the change in our converts has been *experimental*. It is scarcely to be expected, that a man coming out of the darkness of heathenism, under the ordinary influences of the Spirit, should very rapidly apprehend the things of God. However, in all we have been satisfied of a conviction of sin, and an earnest desire to be saved. In some cases we have had professions of religious enjoyments, which we dare not call in question, and which have been justified by a corresponding faithfulness and consistency of life. Some time ago Benjamin Parkes (a converted Budhu priest, now employed as an assistant,) was near death. My heart was much affected at his situation, and my prayer was, that if the Lord was about to remove him from this world, he might be able to give me some satisfactory proof that he was in a saved state. I had frequent conversations with him. He was fully sensible of his fallen state; and would tell me, that his only trust that God would accept him was through Jesus Christ. As his illness increased, so did his meekness, and apparent preparedness for another world; and, from what I heard and saw, had he died I should have been quite satisfied of his future happiness; and if I had had to commit his body to the ground, I should have done it with tears of joy and not of grief. It, however, pleased God to raise him again, and he continues the same. He is an honest, humble, and enquiring Christian."

The printing establishment at Colombo continues in full activity; and besides catechisms, various school-books have been issued; of which there was so lamentable a deficiency in the island, that in several of the old schools, the schoolmasters had been obliged to resort to heathen books for the instruction of the children. This want is now supplied; and a good supply of elementary publications, proper for Christian schools, has been put within the reach of the schools of every denomination, as well as our own. Various religious tracts have also been published for the use of the natives: but the noblest application of the press has been the printing of the Holy Scriptures for the Colombo Bible Society. The Committee have lately received copies of the New Testament, in quarto, of the Cingalese Testament, the translation of which was commenced, and carried on to the second chapter of St. Paul's second Epistle to Timothy, by the late W. Tolfrey, Esq. whose death, learning, and piety equally join to lament; and finished by Messrs. Armour, Chater, and Clough, assisted by learned natives. Another edition, of a smaller size, and better adapted for general circulation among the natives, is, we hope, by this time commenced. In addition

to the New-Testament in Cingalese, there have been printed at the Mission Press, the Parables of our Saviour, the Discourses of Christ, the Sermon on the Mount, separately; Ostervald's History of the Bible, abridged; Prayers and Collects from the Liturgy, all in Cingalese; and the Miracles and Parables of our Lord, in separate volumes in the Tamul. In a recent letter from Mr. Fox, he adds, "We shall shortly have a New-Testament in the Portuguese of this country, and thus give to a numerous portion of the inhabitants what they never had, the word of God in a language they can understand."

On the subject of the Cingalese translation of the New-Testament, and the translations intended, the Committee of the Colombo Bible Society, in their Fifth Report, thus speak:

"The loss of Mr. Tolfrey would have been to this Society quite irreparable, if his own learning and talents had not been the means of producing successors to carry on the work which he had begun. The native translators had gradually acquired, by so much practice under such a skilful master, a greater knowledge of English, and a readier facility in finding proper expressions in their own language to convey the meaning of the English. Mr. Chater, a Baptist Missionary, who had for several years resided in the Burmah country, and learned to speak the language, had for some time availed himself of Mr. Tolfrey's assistance to acquire a grammatical knowledge of Cingalese.

"The familiar acquaintance of Mr. Armour with the Cingalese, which he speaks and reads with the fluency of a native, is well known. His literary acquirements, as well as his religious zeal, have been often noticed in these Reports. Mr. Clough, a Wesleyan Missionary, has also attained to a competent knowledge of Cingalese.

"The new translation has been carried on under the voluntary superintendence of these three gentlemen, ever since Mr. Tolfrey's death. They meet four times a week, at the Wesleyan Mission-House, where they have the advantage of a good library; and the Printing-office is almost adjoining to the house in which they assemble.

"It is with a most lively satisfaction that your Committee now informs the Society, that the whole translation of the New-Testament is finished: the last sheet has been printed; and a copy is now presented to the General Meeting.

"The liberality of the Parent Society has already provided materials for binding this edition of the New-Testament; so that in a very short time it will be ready for circulation.

"The completion of the New, has been immediately followed by the commencement of the Old-Testament. No delay is suffered to intervene. Mr. Layard, a member of the Committee, who has for some time attended the meetings of the translators,

is determined to continue his assistance; and the three superintendents of the translation have already communicated their resolution to carry on their labours, without interruption, until the Cingalese are in possession of the whole Bible in their own language.

“This will be quite new, for no part of the Old-Testament has ever been printed in Cingalese, except the books of Genesis, Exodus, and Leviticus.

The long practice which the translators have had with the New-Testament, and the good management and activity shewn in the conduct of the Wesleyan Press, are favourable to the hope of a rapid progress in translating and printing the Old-Testament. Your Committee are also in daily expectation of a new fount of Cingalese types, which being considerably reduced in size, will facilitate the work, as well as diminish the expence.”

The following extract from the Anniversary Sermon, preached before the Society by the Rev. G. Bisset, and printed with the Report, will be read with interest.

“Attached to the regular Church by education, by profession, by affection, as the great majority is, of our Society for the distribution of the Scriptures, we must avail ourselves of the instruments which Providence has been pleased to bring within our reach; nor sacrifice the propagation of the gospel to the maintenance of any particular doctrine or discipline. Without their various aid, our exertions would be weak and inefficient.

“The Wesleyan Methodists are the skilful and industrious conductors of our press; one of the most learned superintendents of our Cingalese translation is a Baptist; and the respectable Americans have, with true Missionary zeal, at once abandoned the stations of European residence, and fixed themselves among the natives, whom they are labouring to instruct and convert.

“A more striking example of the spirit of cordiality in which all is carried on there cannot be given, than a simple account of the present mode of translating the Scriptures into Cingalese.

“The native translators are the same learned and intelligent men who have always been employed; and it is not a little remarkable, that three of the most profoundly skilled in the literature of their country, were, but a few years ago, priests of Budhu. The superintending Englishmen are, a preacher of the gospel in the Portuguese and Cingalese languages, following the Liturgy of the Church of England, and holding his appointment from Government; a Baptist Missionary; and a Wesleyan Methodist. Their meetings are held four times a week, at the Wesleyan Mission-House, where they have the benefit of a theological library; and they are close to the press which is employed in printing their work. It is to their union and zeal that

we owe the late completion of the Cingalese New-Testament, and must look for a translation of the remainder of the Bible.

“Were we to be deprived of their united talents, I know not how this important work could be continued.”

The great utility of the Printing-office at Colombo, in providing for the natives of the southern parts of Ceylon the means of instruction, by means of the Scriptures and other books, has determined the Committee to recommend to the Conference a similar establishment at Jaffna. The language spoken in the Northern division of the island is the Tamul, and the inhabitants chiefly of Malabar origin. Hinduism too is the prevailing paganism of the North, as the religion of Budhu is that of the South; and though some works in the Tamul have been printed at Colombo, it will doubtless be the most efficient means of communicating the Scriptures and other publications in Tamul, by a separate establishment, where printing in that language will be the principal object. The importance of this part of the island is also heightened by the circumstance, that its language is also the language of a very large proportion of the opposite part of the continent of India; and whatever books are published there, and whatever of Christian knowledge and influence is produced, must be felt and circulated in the numerous population of the neighbouring Continent, from the constant intercourse which exists between them. For this reason too, the Committee have recommended the appointment of three additional Missionaries for the province of Jaffna; that every effort may be made to revive the Christian religion in a province where, formerly, paganism was almost utterly extirpated; but, where, from the supineness of later Christians, one of the worst forms of modern paganism covers the country with its polluted temples. Triumph in this quarter must make a powerful impression upon the idolatry of India itself; and many suitable instruments may, by the divine goodness, be raised up to communicate the knowledge of Christ in a tongue native to both, in that extensive district on the Continent where the Tamul language is spoken. Much greater difficulties and discouragements have presented themselves to the Missionaries in the North than in the South; but the importance of a Christian Mission there, will, we hope, only rouse them to new and superior efforts.

For much valuable information on the religious state of Ceylon, and other subjects connected with Missionary efforts, the Committee are greatly indebted to the condescension of Sir Alexander Johnston, who, since his return to England, has honoured them with several interviews; and whose communications have equally marked a profound judgment, and the most laudable zeal to promote the cause of Christianity among the natives of an island already so much indebted to his humane and enlight-

ened exertions. For these communications, and for the attention of that gentleman to the Brethren in Ceylon, and the valuable counsels with which, at different times, he has had the kindness to favour them, the warmest thanks of the Committee are due; and in this sentiment they will be joined by the numerous friends of Missions throughout the kingdom. The late letters from the Missionaries to the Committee are, as might be expected, full of expressions of gratitude to this gentleman, for his kind and disinterested encouragement of their labours, and of regrets at his departure.

A circumstance has occurred of an interesting kind, as connected with its probable results in the promotion of the work of God in Ceylon. Two priests, of the highest order of the Buddhist priesthood, were brought to England by Sir Alexander Johnston. They were taken on board his vessel when on the point of sailing, at their own most pressing request; and cheerfully submitted to the difficulties and privations of the voyage, that they might be placed under the care of the same religious body by whom the Wesleyan Missionaries had been sent out, to be instructed in Christianity and European knowledge.—The committee agreed to take them under its protection; and liberal offers have been made, by several friends, for their support whilst they remain in England;—a generosity towards these interesting strangers, which the Committee hope will be imitated by others. The Rev. Dr. Clarke having kindly offered to superintend their religious and literary instruction, under the direction of the Committee, they are now under his care; and the zeal and affection with which he has applied himself to promote their best interests, will, we hope, be fully rewarded by the divine blessing upon his labours, and their true conversion to the faith of Christ. Their learning, and character among their countrymen, will, in that case, be powerful auxiliaries to their future exertions to communicate the light of the gospel to their benighted country; and very reasonable hopes may be entertained, that the cause of Christianity may, by their means, be greatly promoted in Ceylon.

Such is the general aspect of the Ceylon Mission. All those means which appear essential to the diffusion of Christian knowledge and influence have been put into activity:—the printing and circulation of the Scriptures and useful books on religious subjects, the instruction of children in the faith of Christ, and the preaching of the gospel. Generally, those stations appear to be occupied where the population is greatest, or the access to the pagan natives most easy; and the neglected professing Christians of the island have been again visited.—In many of these stations, “laborious man has done his part,” or is diligently employed in performing it; but the blessing of

God is necessary to make it to prosper ; and the Committee would join with all who are anxious for the spread of Christianity in heathen lands, in praying, with special reference to the work in Ceylon,—“ Let thy work appear unto thy servants, and thy glory unto their children ; and let the beauty of the Lord our God be upon them, and establish thou the work of their hands upon them ; yea, the work of their hands establish thou it.”

BOMBAY and MADRAS.—In Bombay and Madras the Mission has not been enlarged, according to the direction of the last Conference, one Missionary only being fixed in each place. This the Committee regret ; as it has been only for want of funds that more has not been done by them, in conjunction with other Christian bodies, to meet the spiritual wants of Continental India. The Committee earnestly trust that the increase of supplies may enable them to enlarge their exertions in this direction, and in this confidence recommend the appointment of two additional Brethren. For what are all the Missionaries employed among the millions even of British India ? As men immortal and accountable, living in the practice of idolatry, “ that abominable thing which the Lord hateth,” they are objects of deep commiseration ; but they have a special claim to our regards as fellow-subjects, and inhabiting portions of the earth which Almighty God, in his providence, has now made a part of the British empire. The new and awful discoveries which are daily made of the polluting and murderous nature of their superstitions, in writings of unquestionable authority, with the success of the Missionary labours of the excellent men of other denominations already employed there, the Committee think ought to be considered as special calls upon British Christians to increase the means of acquainting the natives of India with their divine religion ; and to persevere in the glorious toil, until the name of Christ shall be sounded throughout the vast extent of our oriental dominions, and one God and Saviour shall be worshipped by every subject of the British throne.

NEW-HOLLAND.—A recent letter has been received from Mr. Leigh, who is labouring alone in this colony ; but will soon, it is hoped, be joined by Mr. Lawry, who sailed a few months ago for that station. He makes pressing appeals to the Committee for additional help : and besides the fourteen places in the colony, at which he regularly preaches, itinerating among the settlers, he had received invitations to six other places ; which, he observes, he has the affliction to pass and repass without being able to visit. The societies increase ; and every prospect of great usefulness presents itself. As many of the aboriginal natives of that country are occasionally met

with by Mr. Leigh in his excursions, it is hoped that, on the arrival of Mr. Lawry, not only will the calls of the settlers for religious help be met, but something effectual be done by the Brethren for the civilization and Christian instruction of the natives themselves. Mr. Lawry was encouraged by the Committee to make the attempt, and considers this as one of the objects of his Mission.

The following extracts are from a late communication of Mr. Leigh, dated "Sydney, September 9, 1817."

"I am glad in having to say that the Mission in this place is growing. The work appears to be gradual, but deep.—Our little sheep-folds are at present preserved from the power of the lion; and the sheep feed in green pastures, and by still waters.

"Within the last six months I have had the pleasure of receiving and conversing with eight Missionaries, sent from the London Society for Otaheite. All of them have acted in union with me, and have been zealously employed in preaching in my circuit. It is my duty to say, that they have conducted themselves towards me, and the cause in which I am engaged, as men of God; and I hope and pray that the God of all grace may preserve them now they are among the heathen, and crown their labours with thousands of souls truly converted, and made meet for heaven.

"There are more places to which I might go than those which are already attended to: but it is impossible to attend to any more, or make any alteration in the present plan of action, without three preachers. Two preachers can do very little more than I now attend to; and therefore I hope, and pray, and beseech you to supply us with sufficient preachers, that we may extend our labours to those who most need us. My present sphere is not one hundredth part so extensive as I wish it to be. Indeed, the field which requires Missionaries is not yet entered into. There are several districts in which there is neither church nor preaching-house, and the people are crying out for the gospel. I have been invited time after time, but I cannot, I dare not neglect my prior engagements.

"I propose the formation of three circuits: the first, Sydney, the second Panomotta, and the third Windsor. My reasons for wishing the adoption of this plan are the following. The settlers are at so great a distance from each other, that the people are afraid to leave their houses and property, from fear of ill disposed people, who are continually watching for opportunities to defraud and oppress their fellow-creatures. Several who have left their houses to attend divine service where we have stations, have been discouraged from continuing, on account of their having to return to their dwellings robbed of all

they had. I am persuaded, that many, who are labouring under these disadvantages, would be glad to receive us into their houses and families, could we attend on them. From these considerations your Missionary has proposed, and already acted on, the following plan; that is, to preach from house to house, even to a single family: and I can say that, from a conviction of duty, I have experienced as much of the power and presence of God while preaching to my congregations of twelves and twenties, as I have while preaching to as many hundreds in England. The number in society is seventy; and I expect an addition the next time I go into the country."

Here, as in other places, an attempt had been made, by a letter in the Sydney Gazette, to excite an opposition to Missions; but it was immediately discouraged by the excellent governor of the colony; who, in the government and general orders of the 15th of January 1817, observes, "that he deems it necessary, in justice to his own feelings, and also to the highly respectable and benevolent persons and societies engaged in Missionary labour and purposes, which have ever received his public support and sanction, publicly to express his disapprobation of the letter referred to."

AFRICA.

SIERRA LEONE.—The work in Sierra Leone, under the care of Mr. Brown, is gradually advancing; but the Mission has sustained a severe loss in the death of Mrs. Brown, and in the removal of Mr. Davis, who has been obliged to leave the Colony for want of health. Mr. Davis, on his return, furnished the Committee with an account of his last labours in Leopold's Town. "I went there in December, 1816. The inhabitants, all re-captured Negroes, understand but little English; and as there were ten or twelve different tribes among them, I found that it would be useless to attempt learning any one of their languages, and I went on teaching them English; and endeavoured to preach among them the unsearchable riches of Christ every morning at five, and every evening at seven, and four times on the Lord's day. I had also a night and a Sunday school, in which were about sixty; and they made considerable progress. I gathered a few of the young people together, whom I met in class. I was sometimes enlivened with hopes, and at other times ready to despair; but as long as my health would permit I continued, faint yet persevering. In November last, the Lord graciously condescended to bless my public labours: there were fifty or sixty under serious impressions, and in the greatest concern for their salvation. I had a chapel that would hold between two and three hundred people, which, as the

people of Bathurst and Charlotte Town attended, was far too small on the Lord's day. I baptised about seventy, and married thirty couple, during my stay there. At Christmas, it was a pleasing sight to me, that instead of drumming and dancing in their pagan manner, as they did the first Christmas I was among them, they flocked to hear the word of God, not only in Leopold, but followed me to other towns. During the last season, when I was about ten weeks without being able to visit them, (and at that time they felt much, as they had no one to instruct them,) they would crowd to my house in town, asking when I would come back; 'For, massa, we no have to pray with us now, and tell us about God.' The day I went back, accompanied by the Governor, when they saw me they left their work, ran to meet me, clapping their hands, and jumping for joy; and at an early hour they crowded the meeting-house the next Lord's day, and received the word with gladness."

The prospect of good among the re-captured Negroes of Sierra Leone is generally encouraging: and the Committee, feeling on the one hand the importance of cherishing these indications of the spread of true religion among this people; and on the other, considering how fatal the climate of that part of Africa is to European constitutions, intend to attempt, at least in part, the supply of this Mission, if possible, by Black or Coloured Missionaries, from our Societies in the West Indies. The expence of the Mission may be somewhat enhanced; but the Committee cannot but think, that the natural source for the supply of Africa with at least a part of its Christian Ministers, is among those of her own race who, by the blessing of God, have been brought to a knowledge of the truth in Christian Colonies.

SOUTH AFRICA.—In South Africa, among the Little Namaquas, Mr. Shaw has been joined by Mr. Edwards; and will be enabled to enlarge his plans for the civilization and conversion of the Hottentots. This excellent Missionary has built a house and chapel almost by the labour of his own hands. He is instructing the people among whom he has fixed his residence in agriculture and the useful arts; and the Committee have, from time to time, sent him such articles as might be serviceable to the Mission in these respects. Above all, his labours, appear to have brought many of the natives to a just knowledge of God, and the first principles of Christianity; and to have affected their hearts with a deep sense of sin, and a desire to become acquainted with the only Saviour.

Mr. Shaw lately took rather a hazardous journey, to establish a communication with the Bushmen. He had the opportunity of removing a prejudice from them against Missionaries,

produced by a report of the Boors, that their object was to collect the natives, and sell them for slaves ; and resolved, as soon as his fellow-labourer should arrive, to attempt to reclaim this ferocious race from their wandering and predatory habits ; to teach them "to till the ground for subsistence, and to look up to Christ for salvation."

(To be concluded in our next.)

EXTRACTS OF LETTERS FROM NEW-ORLEANS.

March 12th, 1819.

"The walls of the Presbyterian Church are up—it will be finished by the first of June—it will be a large elegant building. The Methodists have large congregations, and about sixty members in society. Bishop M^cKendree preached last sabbath to a large and attentive congregation, from these words, 'God is a Spirit, and they that worship him must worship him in spirit and in truth.' A lady of about thirty years of age was baptised, and the sacrament administered to about *one hundred and thirty* persons. It was a very affecting time. God was manifestly present with his people. Two young men came forward to join the society. They have it in contemplation to build a brick church, if they can raise funds. They intend to solicit the benevolence of New-York.—I am told there is *eleven hundred dollars* collected in Baltimore for the purpose."

March 23d, 1819.

"Considerable exertion is making to get subscriptions for building a Methodist church. Mr. Moore* preaches to large congregations, in power and demonstration of the Spirit. He is much engaged, and fruit of his labour has appeared in many instances."

*The Methodist Missionary in New-Orleans.

To the Editors of the Methodist Magazine.

REVIVAL OF RELIGION IN WEST FARMS.

If the Editors of the Methodist Magazine should insert the following short account of the recent revival of religion at the *West Farms* in their useful Miscellany, they will doubtless gratify many readers.

This place is about twelve miles from New-York, in the county of West-Chester. Formerly religion had flourished

here considerably ; but for some time past the people were generally very indifferent respecting the salvation of their souls ; and many had abandoned themselves to profane swearing, sabbath breaking, drunkenness, &c. But God, "who is rich in mercy," and "not willing that any should perish," has been pleased to visit them with the out-pouring of his Spirit.

About the middle of September last, a door was opened for the reception of the Methodists, by a member of the church, who had moved from this city. By this means divine conviction arrested many of these careless sinners, and they were brought as condemned criminals, to the foot of the cross. The latter part of October, the people assembled at half past ten o'clock, and sat with solemn attention to hear the word. In the midst of the exercises, a general cry was heard in the congregation for mercy. They wept, trembled, and prayed for mercy. While these penitent souls lifted their eyes to heaven for mercy, those present who had tasted that the Lord was gracious, joined in prayer to God for them. In the evening, news of this work having spread through the village and adjacent country, many flocked together to *see what these things meant*. At this time the power of God descended upon the assembly, seemingly *like a mighty rushing wind*, which produced an awful solemnity in most minds. While some were cut to the heart, and surrendered themselves willing captives to the truth, others were offended, and precipitately left the house, while a few stood looking on with silent astonishment. Prayer was offered to God's gracious throne in their behalf for some time ; and, during the solemn exercise, one penitent soul praised God for his pardoning mercy in Christ Jesus. This day, I trust, will be remembered by many with gratitude in eternity.

On the following Sabbath, the report of these things having spread still farther, many convened to hear the word ; and this day was as the former, and much more abundant : the number of the convicted was increased, and their groanings, tears, and cries to God for mercy, were truly affecting. From this time the work of conviction and conversion rapidly extended among the people, until now there are about sixty united together in church fellowship, under the Methodist discipline. Some found the peace of God to their souls while hearing the word ; some in private prayer, others in prayer meetings, and some others while at their work. While sinners of different grades were awakened and converted, some old backsliders were reclaimed, being enabled again to praise God for his redeeming grace.—As is the case with all who are truly converted to God, these young disciples of Jesus, felt an ardent desire for the salvation of their neighbours and friends, which manifested itself in their attendance upon prayer meetings, and in their daily conversa-

tion with them. The effect of these meetings has been glorious; and although we dare not calculate on the perseverance of all who have made a profession of religion in this, or any other revival, yet they have generally stood firm so far; and it is hoped they may "hold fast the beginning of their confidence unto the end." One of the subjects of this gracious work, has already gone to eternity, leaving a bright evidence behind of having died in the faith of the gospel.

The good effects of this work of God, are not restricted to this place. The adjoining settlements have manifested a desire to have us come among them, for the purpose of holding meetings: so that places where the Methodists have heretofore had no access, are becoming accessible to our ministry. May the good Lord visit them in mercy.

In addition to their having become members of the visible Church, these people at West-Farms are making arrangements to build a house for divine worship, and have already made considerable progress in this design. From present appearances, it is believed they will accomplish their object. To God alone be all the glory ascribed, for all the good which is done on the earth, through Jesus Christ our Lord.

EVANGELUS.

New-York, April 13th, 1819.

Poetry.

For the Methodist Magazine.

MAY.

All hail to the season, when nature again,
Decks the green-cover'd earth in its sweetest
array;

When verdure and beauty are found on the plain,
And each pleasure returns with the love-breath-
ing May.

The streamlet, no longer imprison'd with cold,
O'er the new-springing flowers meanders its
way;

The cowslip and daisy their blossoms unfold,
And the wood-robin warbles the anthem of May.

Hail, season of beauty, thy welcome return,
Enlivens my soul, and inspirits my lay,
The harp that has slept over winter's cold urn,
Awakes its wild songs, to the beauties of May.

How sweet, and how soothing, at day's silent close
To watch the faint shadows and catch the last
ray;

How mild, how majestic the silver Moon throws,
Her soft mellow light on the evenings of May!

How welcome when morning and music return,
The cuckoo's wild note, and the lark's early lay,
Come then, O my soul, and with ecstasy learn,
How praise should ascend, with the carols of
May!

In life's chequer'd maze, many sorrows I've
known,

And winter and gloom long envelop'd my way,
Yet Mercy and Goodness around me have shone,
And lighted my path with the sunshine of May.

O, then let the Anthem of gratitude rise,
At eve's dewy close, and morning's first ray,
To Him, who, as time to eternity flies;
Bestows, on life's year, the hope yielding May.

CAROLINE MATILDA.